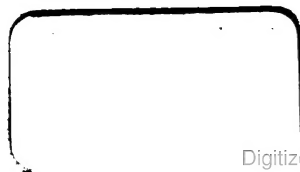


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

# DISSERTATION THE SECOND.

## ON THE MALAYÁLMA LANGUAGE.



The country of Malayálam, lying on the west coast of the Indian Peninsula, is, according to the Céral'òtpati, divided into four Chándam or Provinces. The most Northern, commencing at Gócarname and extending southward to Perumbuzha, near Mangalore, is called *Tulu-rájjam*, the Kingdom of Tulu: from Perumbuzha to Pudupattanam, near Níleswaram, the Country is called *Cúpa-rajjam*; thence to Cannétti near Collam (Quilon), lies *Céral'a-rajjam*; and thence to Canyácumári (cape Comorin) *Múshica-rajjam*. The Malayál'a, or more properly the Malayál'ma, is at present the language of the two last provinces. It is spoken, likewise, in Cúpam; but in this province and in Tulu, which constitute the district, on which in recent times the name of Canara has been imposed, the Tuluva, a distinct dialect, though of the same derivation as the Malayál'ma, prevails among the Aborigines and a variety of tongues among the Haiga, Concana, Cannad'a, Telugu and other Tribes who have long colonized the country. There is a certain variation in dialect between the language of Céral'am and Múshicam, and, indeed, in the several Nádús into which they are divided, but none of sufficient importance to require particular notice: in the latter province affairs of state are conducted in the Tamil language, which is there, consequently, much more prevalent than in the former.

The Malayál'ma is, like the Codun-Tamizh, an immediate dialect of the Shen-Tamizh : it differs from the parent language generally in the same manner as the Codun ; it differs from the Codun, in pronunciation and idiom, but more especially in retaining terms and forms of the Shen-Tamizh, which, in the former, are obsolete. But it's most material variation from it's cognate dialects is, that, though deriving from a language superfluously abounding in verbal forms, it's verbs are entirely devoid of personal terminations, the person being always indicated by the pronoun. It is this peculiarity which chiefly constitutes the Malayál'ma a distinct tongue and distinguishes it in a peculiar manner from all other dialects of Tamil origination.

The Malayál'ma is written in three different characters, namely the Áriyam, the Col'Ezhutta, and the Vet't'Ezhutta, or, as it is called in the more Southern districts, Malayál'a Tamizh. The Áriyam, a variation of the Grant'ham, has, the same number of letters as the Nágari and is derived intermediately from the Tamil Alphabet : in this character all books, whether Sanscrit or Malayál'ma, are written, correspondence conducted, and business transacted. It is considerably varied in the form and mode of writing in different parts of the country : to the south of Calicut, it is written square and distinct, and then, with the exception of a few characters, approaches nearer to the Grant'ham : as written to the north of Calicut, however, it's variation from it's primitive form is very considerable ; the angles are rounded and the vowel signs and compound consonants more irregularly connected, so that a person acquainted with Grant'ham and, consequently, able to read the square Áriyam, character can scarcely decypher the round hand. As the Grant'ham was originally formed for writing the Sanscrit only, all letters purely Tamil and, consequently not found in the Nágari, were rejected, but these have been necessarily restored in the Áriyam and retain nearly their proper Tamil form : these letters are *Ṣh* (  ), *R* (  ), and *N* (  ) only used as a final, or in connection with *R* (  ). Separate forms, which do not

exist in the Grantham, have, also, been devised for the finals  $R (\tilde{r})$   $L (\tilde{l})$ , and  $L (\tilde{ḷ})$  on account of their frequent occurrence.\*

The Col' Ezhutta is, as its name imports, the writing of the Palace, *colu* in Tamil being equivalent to the Hindustani term *darbar*; in this character all grants, patents, decrees, and, in general, all papers that can be considered records of Government are drawn up. While Céralám was independent these papers were in the Malayálima, but in Múshicam, the country at present under the dominion of the Travancore Government, Tamil is and always has been used for this purpose. The Vet't'Ezhutta, the clipped, or abbreviated letter, is the writing of the forum; conveyances, bonds, legal instruments, and, generally, all transactions between man and man, necessary to be recorded, are written in this character. The two characters have each the same number of letters as the Tamil alphabet; the forms of the letters are nearly the same in both and are either variations, all angles being rounded, or, as the name of the latter imports, abbreviations of the Tamil, but they differ from each other and from the Tamil very materially in the

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\* The Tamil character, though perfectly competent to the expression of the language to which it belongs, is incapable of representing with precision the sounds and combinations of sound of the Sanscrit. To remedy this defect the Brahmans, on their establishment in Southern India, had but two methods at their option; to introduce the Nagari, if it then existed, or to invent a new character. They preferred the latter. They analyzed the Tamil characters and supplied the symbols wanting by recombining the lines and curves of which they were formed. The alphabet thus constructed they called Grantham, which, derived from *grath* close-shut, among other significations, means, a collection of words, a writing, and is synonymous also, with the term *sastram* a science or a treatise on any science. The Sanscrit Language is by Tamil writers, whether Brahmans or Sudras always called *vada mozhi*, the northern speech, but it is universally known by its appropriate epithets Samskrita and Girvana; if, however, a Tamil Brahman is asked in what language a Sanscrit book is written his answer will invariably be in the Grantham, alluding to the character, and conceiving that the inevitable deduction must be that the language is Sanscrit. Hence the mistake of Europeans who speak of the Grantham language and the Grandonica lingua, and among others of Ziegenbalg, who in general is accurate, when he says in a letter to La Croze, *Brahmanum lingue proprius nomen est Grantham, neque a Bramhanibus ipsis unquam aliter vocatur*. In the dissertation prefixed to his Sanscrit grammar, entitled *Siddharupam* Page 7, Paulinus a St. Bartholomæo says *Ultimè denique alphabetum est Samscrudamico-Malabaricum nostrum Anno 1772 Romo typis St. Congregationis impressum. Hoc obtinuit in Regio Canara, Carnate, Concam, Maypoor, Madure, Tanjaur, in tota ora Malabarica et Coromandelica, et hoc soli lingue sacræ Samscredamico proprium ibidem est, ac in libris Brahminicis reperitur*. This Paulinus asserts of the Aryam character of Malayalam, which obtains only in Canara and Malabar; he evidently confounds it with the Grantham, from which it is indeed derived, but from which it materially differs.—From the Grantham may, also be deduced the Singalese and Burma alphabets; while the origin of the Col'Ezhuttu, Vet't'Ezhutta and the characters of Java and Sumatra, all nearly connected, is referible immediately to the Tamil.

mode of joining the sigus of the vowels to the consonants, and in the manner of writing.\*

To exhibit with precision the difference between the Malayál'ma and the Shen and Codun Tamil, I shall make the following comparisons : *Of terms derived in the two modern dialects from the pure or ancient Tamil : Of words derived from the Sanscrit : Of the declension of the noun : of the conjugation of the verb : Of idiom.* This arrangement will comprehend every variation, whether in the pronunciation or forms of words, in the idiom, or in the use of terms by those which are obsolete in one dialect being retained in the other.

COMPARISON OF TERMS IN THE TWO DIALECTS DERIVED FROM PURE TAMIL.

Like the other dialects of Southern India, the terms of the Malayál'ma might be arranged under the three principles classes of Tatsamam, pure Sanscrit terms, Tadbhavam, Sanscrit derivatives, and Désyam, native terms, and the latter might be again subdivided into Tamil Tatsamam, pure Tamil terms, and Tamil Tadbhavam, Tamil derivatives. In the dissertation on the Telugu, the Tadbhavam terms of that Language are distributed into classes, according as they are derived direct or through the medium of the several Prácrits; of the latter there are few, if any, in Malayál'ma, and the former do not abound. Those which occur may be more properly referred to the Tamil than the Malayál'ma; thus *simhah* the sign *Leo*, becomes in Tamil, by the necessary substitution of *g* for *h*, the latter letter not being found in the language, *singam*, and in Malayál'ma *singam* and *chingam*; thus, also, *vrishabhah* by the usual Tamil substitutions of *i* for *ri* and *d'* for *sh* becomes *id'abam* and in Malayál'ma *id'avam*. In these instances, however, and in most others of a similar nature, the proper Tatsamam term may be optionally used for the derivative.

\* I am not aware that any European Writer has ever given the Coll' Ezhuttá or Vett' Ezhutta Alphabets: Anquetil du Perron, notices them both but with so little intelligence, that though he gives a copy of the ancient plates containing the privileges granted to the Jews, which is written in the Vett' Ezhutta, he does not recognize the character, and affirms that he could procure no person capable of decyphering it. That Du Perron might know the names of these alphabets, without being at all acquainted with the characters themselves, is very probable, but it is somewhat surprizing that he should have found any difficulty in procuring the explanation of a document written in a character so generally known.—A transcript of a letter in the Vett' Ezhutta taken from the preface to Van Rheedes' Hortus Malabaricus is engraved in the Alphabetum Grandonico-Malabaricum, where it is ridiculously called *infimum scribeandi genus*, because not applicable to writing the Sanscrit, but no explanation of the character is given. (Vide. Pag: 12)

The changes, by which the Desáyam Terms of the Malayál'ma are distinguished from those of pure Tamil, though they are mostly such as indicate a lapse from primitive form, yet being regular in their occurrence, may be regarded as dialectic differences rather than corruptions. The principal of these changes are as follows.

The *u* of the pure Tamil in nouns is always converted to *a* though this vowel never occurs as the final of any noun, either in Shem, or Codun Tamizh : the *a* so substituted, however, is subject to the rules which govern the *u* in the parent language, and is liable to elision, consequently before all vowels : *a* and *à* in the nominative and *e* in the oblique cases is substituted for the final *ei* : *sh* and *s* (ச), as the mute of the second series is pronounced in pure Tamil, in Malayál'ma becomes *ch* : when the nasal of the third series is followed by the mute of the same series, the compound thence arising *n'da* (ன்டா) is changed into *n'na* (ன்னா), if preceded by a short vowel, and *na* (நா), if by a long one ; so, likewise the similar compound *ānda* (ஆந்தா) becomes *nna* and *na* : the double mute of the fourth *tt* (த்த) is often converted to *chcha* (ச்சா) ; the compound formed by the consonant and nasal of this series, *nda* (ந்த) sometimes becomes *nna*, sometimes *nja* and for the latter the double nasal *nniya* (ந்நியா) is frequently substituted, as is the double nasal of the first *ngna* (ங்நா) for the compound *ng-ga* (ங்நா) : *z'ha* sometimes becomes *ra*.

NOTE. Notwithstanding the Malayál'ma alphabet has, like the Nágari, five mutes in the five first series, the aspirates are never used except in Sanscrit words, and the third in each, *g*, *d* &c. but seldom ; the first mute in each series, therefore, as in Shem and Codun Tamizh, has two sounds, being pronounced without the Laryncial compressure, when initial, and with it, when medial and final.

These observations are exemplified by the following terms.

PURE TAMIL	CODUN TAMIL	MA. TAMIL	ENGLISH.
Vil	Villu	Villa	<i>a bow.</i>
Malei	Malei	Malà	<i>a hill.</i>
Cazhutei	Cazhutei	Cazhuta	<i>the neck.</i>

PURE TAMIL	CODUN TAMIL	MA. TAMIL	ENGLISH.
Oñdu	Oñ'nu	Oñna	one.
Iran'du	Ran'du	Ran'da	two.
Múndu	Mún'u	Múna	three.
Atten	—	Achchen	father.
Mañanda	Mañanda	Mañanna	forgotten.
Irundu	Irundu	Irunnu	being.
Aindu	Anju	Anju	five.
Careinda	Careinja	Careinnya	dissolved.
Náng-gal'	Náng-gal'	Nāñgnal'	we.
Pugaz'h	Pugat'chi	Pugal'chi	praise.
Kézhccudel	Kézhcceradu	Kél'ccuna	to hear.

NOTE. The peculiar letter, *z'h* is generally pronounced in the districts to the south of the Coleroon l'; this conversion in Malayál'ma is very arbitrary, for example, they say *kíl* below, but, in a compound form, *kízh ándel* in the last year. The occurrence of this letter is generally the cause of some variation in all the Tamil Dialects, an idea of which may be given by a single etymology: *poz'hudu*, in pure Tamil signifies, *time*, and the prefixion to this term of the demonstrative particles *i this*, *a that*, and *e what* forms the temporal adverbs *ippoz'hudu now*, *appozhudu then*, and *eppoz'hudu when*, according to the Southern pronunciation *ippol'udu* &c. in Codun Tamil these words become respectively, *ippo*, *appo*, and *eppo*, and in the Malayál'ma *ippol'*, *appol'* and *eppol'*.

**COMPARISON OF TERMS IN THE THREE DIALECTS DERIVED  
FROM THE SANSKRIT.**

The Malayál'ma being written in a character accommodated to the expression of the Sanscrit the sounds of Tatsamam terms are more accurately represented by it than they can be by the Tamil Alphabet. In the mouth of Bráhmans of either tongue the pronunciation of words of Sanscrit origin is equally correct, but, as the written must always influence the spoken language, the 'Súdras of Malayál'am pronounce these with greater propriety than those of the Tamil countries, as the following terms will shew.

PURE TAMIL	CODUN TAMIL	MA. TAMIL	ENGLISH.
Samudiram	Samudiram	Samudram	<i>the sea.</i>
Viruccam	Virutcham	Vřicsham	<i>a tree.</i>
Mirugum	Mirugam	Mrřgam	<i>a beast.</i>
Agáyam	Ágásam	Ácásham	<i>the æther.</i>
Singam	Singam	Simhmam	<i>a lyon.</i>
Iráchchiyam	Rátchiyam	Rájyam	<i>a kingdom.</i>
Manuden	Manushen	Manushen	<i>a man.</i>
Puvi	Búmi	Bhúmi	<i>the earth.</i>
Sit'tidel	Sisht'ticcradu	Sřisht'iccunnu	<i>to create.</i>

#### OF THE DECLENSION OF THE NOUN.

In comparing the declension of the noun, I shall observe the grammatical arrangement of the Shen Tamizh : both this and the Codun Tamizh have a variety of forms to the several cases, from which I shall select such as serve to shew their connection with the Malayálma. There are some peculiarities in the declension of nouns in the high language which it will be necessary to explain to account for this variety and to shew in what the modern dialects differ in this part of grammer from their parent. The Shen Tamizh has two primary forms, the nominative and the oblique, the latter derived from the former variously according to the termination : the oblique form has it's appropriate grammatical uses in the superior dialect, but in Codun Tamizh it serves only as a genitive ; in both, however, the terminations of the cases are added either to the nominative or oblique form, in the former at pleasure, in the latter under certain restrictions. The term I have selected for the following comparison, has it's nominative form *Vil*, it's oblique form *Villin*, and the variations of the fifth, or genitive case, in Shen Tamizh are 1st *Villadu* 2d *Villádu*, 3d *Villanadu*, 4th *Villinádu*, before words in the Singular number; 1st *Villa*, 2d *Villina*, before the Plural number; The variations in Codun Tamizh are 1st *Villin*, 2d *Villud'aya*, 3d *Villinud'aya*, without discrimination before Singular and Plural. The Malayálma takes it's genitive from the third form of the Shen Tamizh, expunging the penult *a*, con-

verting the final *u*, as usual, to *a*, and, according to the rules of Tamil Etymology substituting *ṛ* ( *ṛ* ) with the sound of *ḍ* for that letter after a final *n̄*; *villinadu* ( *வினாடி* ) thus becomes *villinṛa* ( *வினாடி* ) pronounced *villinda*. — The variations of the other cases from their prototype where they exist might be similarly traced, but they are too minute to render this necessary.

	SHEN TAMIZH	CODUN TAMIZH	MA. TAMIL	ENGLISH.
N. S.	Vil. Pl. Villugal'	Villu- Villugal'	Villa- Villucal'	<i>a bow-bows.</i>
A.	Villanei - gālei	Villei - gālei	Villine - calē	<i>a bow.</i>
1. Ab.	{ Villināl - gālāl	Vilāl - gālāl	Villināl - calāl	<i>by a bow.</i>
	{ Villinódu - galódu	Villódu - galódu	Villinoda - calóda	<i>with a bow.</i>
D.	Villucca - gat'cu	Viluccu - galuccu	Villina - calucca	<i>to a bow.</i>
2. Ab.	Villil - galil	wanting	wanting.	<i>from a bow.</i>
G.	Villinadu - galadu	Villin - galudeiya	Villinda - calude	<i>in a bow.</i>
3. Ab.	Villuccan - gatcan	Villil - galil	Villil - calil	<i>of a bow.</i>

The *c* though written, has in pronunciation, as is usually the case in Malayál'ma, the sound of *g*.

The fifth case, or second ablative of the Shen Tamil is supplied in the Codun and Malayál'ma by particles: the more general use of this case in the high language is to indicate motion from a place and to compare the qualities of things, for, which in English, the prepositions *from* & *than* are employed, and, in the latter sense, the casual form is occasionally used in both dialects through it is more generally expressed by the verbal form *cáttilum*, meaning *though shewn*, preceded by an accusative; as, Codum *Ida cáttilum adu nelludu*; Malayál'ma *Ida cáttilum ada nella*, literally, *though this be shewn that is good*. The first meaning of this case is expressed in Codum and Malayál'a Tamil respectively, by the gerunds *niñdu-ninna* standing, after the seventh case.

The pronouns in each dialect are declined nearly as the nouns: the Shen Tamil, as in the nouns, has one or more oblique forms to which the casual terminations are added. The following comparison will shew the variations of the three dialects.

SHEN TAMIL		CODUN TAMIL		MALAYÁLMA	
<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
Nom. Nàn - Nàm Náng-gal'	Nàn - Nàm Náng-gal'	Nàn - Nàm Náng-gal'	Nàn - Nàm Náng-gal'	Nyàn - Nàm Nāṅṅal'	I - we.
Obl. form En - Em Nam	En - Nam.	En - Nam.			
Ac. Ennei-Emmei Nammei	Ennei - Eng-gal' ei	Ennei - Eng-gal' ei		Enne - Namme Nāṅṅal'e	me-we.
Nom. Nì - Nir Níng-gal'	Niy - Nir Níng-gal'	Niy - Nir Níng-gal'		Nì - Nīṅṅal' -	thou - ye.
Obl. Un Nin - Um	Un - Um.	Un - Um.			
Ac. Unnei Ninnei - Ummei	Unnei-Ummei Ung-gal' ei	Unnei-Ummei Ung-gal' ei		Ninne Niye- Nīṅṅal'e	thee-you.
Nom. Tàn - Tàm Tàng-gal'	Tàn - Tàm Tàng-gal'	Tàn - Tàm Tàng-gal'		Tàn - Tāṅṅal' -	he - they.
Obl. Tan - Tam	Tan - Tam.	Tan - Tam.			
Ac. Tannei - Tammei	Tannei-Tammei Tang-gal' ei	Tannei-Tammei Tang-gal' ei		Tanne-Tāṅṅal'e	him - them.

*Tàn*, which in high Tamil is equivalent to the Latin *ipse*, or the English *himself*, is so used, also, in Codun Tamil; but more generally in that dialect the plural number of this pronoun, and both the singular and plural in Malayálma, \* usurps the place of the second person singular in addressing those to whom the speaker owes respect or reverence. The demonstratives *M. aven*, *F. aval*, *N. adu*, *that man, that woman, that thing; ivēn, ivāl, idu; this man &c. even, eval, edu; which man? &c.* and the general interrogative *Ar, who? which?*, with the usual changes, are common to the three dialects. The demonstrative letters *a that, i this, e what? which?* when they precede a consonant, are sometimes, as in Tamil, short and double the following consonant, and sometimes long; when they precede a vowel, they are always long as in Telugu, and require the letter *y* to be inserted before the vowel.

#### COMPARATIVE CONJUGATION OF VERBS.

The several forms of the verb in pure Tamil are derived from the crude root by a method extremely artificial, and, as respects the permutation of letters, refined to the last degree of nicety; this artifice and this minuteness pervade and govern the variation of the verb in the Codun and Malayálma

\* The Latin and Shen Tamil reject, with the sternest rigidity, the permutation of persons by adularia phrases: in all the modern dialects of these Languages such phrases abound. It is curious to trace a like aberration of the human mind, through correspondent periods, in Countries so distant.

dialects, though the rules which direct them and the reason on which they proceed can be learned only from the Grammarians of the Shen Tamil. Hence the only distinctions in the verbal systems of the three dialects are, as in the noun, that the Codun Tamil selects one from the many personal terminations, and that the Malayál'ma rejects them altogether. The pure Tamil has three indefinite tenses for the three times formed from the root; the definite tenses and, to use an expression of European Grammar, the modes of the verb, except the imperative, infinitive and subjunctive, are supplied by auxiliaries; the third person of each tense is declined through the three genders; each tense has an indeclinable participle, which becomes declinable by affixing the first demonstrative pronoun in the three genders; and a gerund of most extensive use serves for all times, and for every person, until the suspended sense is closed at the close of the sentence by the conjugated verb in it's proper form : this is the idiom of the verb in every dialect of the Tamil. The Malayál'ma from this extensive scheme selects, for its present and future, the third persons neuter of those tenses; the former with slight change, the latter without alteration; and the gerund, with or without alteration, for it's past. The gerund is either the same as the past tense, or another form is borrowed from the many it assumes in the parent language; the present and past participles are retained, the future being supplied, as is frequently the case in Codun Tamil, by a compound.

In Tamil there are three classes or conjugations of verbs, principally distinguished by the variation of the gerund and past tense. The rules for each, as far as connected with the formation of the Malayál'ma, I shall explain. In the first class, the gerund is formed simply by the duplication of the consonant of the final syllable, which is always either *gu* (கு), *ḍu* (டு), or *ṛu* (று), preceded by short syllable; this is the root, which serves for the imperative, in the present tense it is followed by a single *g* (க) and the third person future neuter is formed from it by the addition of *um* (உம்), the preceding *u* being lost. In the second class the ge-

rund is formed by the elision of the *u* (உ), with which the root invariably ends, and the substitution of *i*: the present and future forms are the same as in the former class, unless the imperative ends in double *cc* (ஃ) in which case it is doubled, also, in the present. The third class requires *du* (து) to be added to the root to form the gerund, but it is duplicated, or changed to *ndu* (நது), *n'du* (நது), or *n̄du* (நது), under the general rules for permutation, according to the letter in which the root ends: when the *d* is duplicated in the gerund, or when the root has a final *a*, the present requires a double *cc* (ஃ) and the third person future is formed by adding *ccum* (ஃகும்) to the root; in all other cases the characteristic letter of the present is a single *g* (ஃ) and the future is formed by *um* (ஃம்).

The application of these rules to the two dialects of the Tamil and the Malayá'la is exemplified and explained in the following synopsis.

#### DERIVATION OF THE MALAYÁ'LA PRESENT

##### SHENTAMIL CODUN TAMIL MALAYALMA.

Common Roots	Person	Neuter	Present Tense	First Class.		Present Tense	
Pugu - enter				Pugugīṇḍadu - Pūgudu		Pūgunnu	I, thou,
Paḍ'u - suffer				Paḍ'ugīṇḍadu - Paḍ'udu		Paḍ'unnu	she, it,
Peṛu - obtain				Peṛugīṇḍadu - Peṛudu		Peṛunnu	they, we
				Second Class.			enter,
Cat'tu - tie				Cat'tugīṇḍadu - Cat'tudu		Cat'tunnu	suffer,
Nīccu - remove				Nīcciṇḍadu - Nīccudu		Nīccunnu	obtain &c.
				Third Class.			
Shey - do				Sheygiṇḍadu - Sheyudu		Cheyyunnu	
Cod'u - give				Coduccinḍadu - Cod'uccudu		Cod'uccunnu	
Cad'i - bite				Cadicciṇḍadu - Cadiccudu		Cad'icunnu	
Aṛi - know				Aṛigīṇḍadu - Aṛiyudu		Aṛiyunnu	
Col' - take				Col'lugīṇḍadu - Col'ludu		Col'lunnu	
Nīl - stand				Nīlciṇḍadu - Nīludu		Nīlcunnu	

## DERIVATION OF THE PAST.

SHEM AND CODUN TAMIL

MALAYALMA

## First Class.

Gerund	Entering	Puccu	Past Tense	Puccu	I, thou, he &c. entered, suffered, removed &c.
	Suffering	Pat'tu		Pat'tu	
	Obtaining	Pettu		Pettu	
	Second Class.				
	Tying	Cat'ti		Cat'ti	
	Removing	Nicci		Nicci	
	Third Class.				
	Doing	Sheydu		Cheydu	
	Giving	Cod'uttu		Cod'uttu	
	Biting	Cad'ittu & in C.T. Cad'itchu		Cad'itchu	
	Knowing	Arindu		Arinnyu	
	Taking	Con'du		Con'du	
	Standing	Nindu		Ninna	

## DERIVATION OF THE FUTURE.

SHEM AND CODUN TAMIL

MALAYALMA

## First Class.

The Third Person Neuter of the Future and the Future Participle	First Class.			Future Tense	Pugum	I, thou he &c. will enter, suffer, obtain &c.
	It will enter	Pugum C. T. Pugum	Pad'um			
	It will suffer	Pad'um	Pērum			
	It will obtain	Pērum				
	Second Class.					
	It will tie	Cat'tum	Cat'tum			
	It will remove	Niccum	Niccum			
	Third Class.					
	It will do	Sheyūm	Cheyūm			
	It will give	Cod'uccum	Cod'uccum			
	It will bite	Cad'iccum	Cad'iccum			
	It will know	Ariyūm	Ariyūm			
	It will take	Col'lum	Col'lum			
It will stand	Nircum C. T. Niccum	Niccum				

In the present tense of the Malayalma differs from the Codun Tamil in the final syllable only, *nnu* being substituted for *du*: the present participle is formed by changing the final *u* to *a*, as *niccūana* removing &c. this in Shem and Codun Tamil, respectively, is *niccinda*, *niccra*. In forming the past tense the Malayalma makes no alteration

in the two first classes, the third of the third class assumes the colloquial form of Codun Tamil, the fourth is corrupted by an easy permutation of consonants, and the last is formed by the usual change of *d* into *n*: the verbs which take these corrupted forms constitute the greater number in the language. It will be observed, that the various terminations of the gerund, which in the parent language depends on the primitive form, or artificial preparation of the root, are invariably followed in the Malayál'ma: this agreement is constant even in anomalies. In the future tense of the Malayál'ma there is no alteration.

The variation between the two dialects, produced by the default of the Malayál'ma in personal terminations, will appear from the comparison of the past tenses of the verb *niccudel*, or *niccunnu* to remove.

SHEM AND CODUN	TAMIL MALAYALMA	ENGLISH
Niccinèn	Nyàn nicci	<i>I removed.</i>
Niccioàý	Nì nicci	<i>thou removedst.</i>
Niccinàn	Aven nicci	<i>he removed.</i>
Niccinàl'	Aval' nicci	<i>she removed.</i>
Nicciñtu	Adu nicci	<i>it removed.</i>

As simplicity would appear to indicate originality, the defect of the Malayál'ma verb in personal terminations, to cursory consideration, would seem to declare this to be the parent of the Tamil dialects: the superior richness of the Shen Tamil in tenses, in the variety of idiom and in the artifice of language, arising possibly from superior cultivation, affords no refutation of this notion; for cultivation will soon exalt a subordinate dialect above its neglected parent. But analogy sufficiently demonstrates that such has not been the general progress of the human speech, and there is no reason to believe that the Tamil dialects constitute an exception; as far as history can ascend language will ever be found more artificial, more fertile in terminations, more abounding in inflections, and more copious in terms, in proportion to it's antiquity; and, during the last fifteen hundred years, every progressive change in language, either from desuetude or intermixture, in Asia as well as in Europe, has invariably tended to re-

duce this exuberance. Throughout every dialect from the confines of China to the shores of the Atlantic, the ancient structure of language has been gradually dissolved ; the cases of nouns have either been reduced or entirely obliterated by the substitution of prepositions ; the many modes and tenses of the primitive languages have disappeared, and the various incidents of action are now expressed by a few terminations and a multitude of auxiliaries ; and the desire to vary the recurring monotony of a modern sentence compels the employment of a cumbrous circumlocution instead of permitting the more elegant recourse to correlative terms. The perfection of the Sheu Tamil, therefore, not the defects of the Malayálma, indicate the parent of the dialects of Southern India. This deduction is confirmed by the fact that in the higher style of composition, the Malayálma still uses, though sparingly, the personal terminations of the original language : the extracts I shall hereafter make will afford many instances of this, and the following short example from the invocation to the Rámáyanam will, therefore, for the present be sufficient.

*Vishnú tan máyàguna charittram ellàm con'du  
Chrishnúen àm purána caritávine vanní chonnèn,*

*I have related the whole of the wonderful history of Vishnú, reverencing Crishnú the ancient Lord.*

*Vanni chonnèn*, literally *I have told reverencing* ; *shonnèn* is, in the Codun Tamil, the form of the first person past of the verb *sholludel* to tell, in colloquial Malayálma it would be *Nyàn chollí*.

#### COMPARISON OF IDIOMS.

All that belongs to the comparison of the idiom of cognate dialects may be included in the examination of the construction of sentences and the use of terms. The language of verse, in the Malayálma dialect, differs much less in idiom from the pure Tamil than the language of prose ; the rules of prosody are the same, and there is sometimes so near a coincidence that the Malayálma will become pure Tamil by the change of a few letters ; but the reverse does not obtain, for no verse of pure Tamil could be made Malayálma without an entire change of its terms and structure.

This I shall presently exemplify, but first give the following specimens of Malayálma prose distinguishing the Sanscrit words by a variation of type,

and adding such remarks as may tend to elucidate the idiomatic difference of the two dialects.

*EXTRACT FROM THE CÉRAL' ÔTPATI.*

*S'ri Parasurâmen Céral'attincal Brâhmen'ere undâcci—pala diccinnum Brâhmen'ere cond'u vannu Ceral'attincal vetchu— adinde sésam aver árum uratch'irunna illa—averocco tande tande diccil tanne poy calannyu— adinde hétu Céral'attil sirpangnal vannu ningade poy— averude pid'a con'du arccum uñappitcha nilpàn vas'am illa— adinde sésam S'ri Parasurâmen nirúpitchu uttara bhumincalninna A'ryya Brâhman'ere con'du ponnu vetchu— A'ryya Brâhman'ere nad'e A'hich, hatram ácunna diccinna purapetta Syamanta panchacam ácunna cshétrattincal irunnu— á cshétrattinna gurucshétram enna pèr un'da.*

*S'ri Parasurâmen caused Brâhmans to be in Céral'am—he brought Brâhmans from various quarters and placed them in Céral'am—after that they were all without confidence—all of them returned, therefore, each of his own accord to his own quarter. The cause of this was, that serpents came into Céral'am and remained without removing—from the distress they occasioned it was not possible to cause any (of the Brâhmans) to have confidence or to stay. After that S'ri Parasurâmen, having formed his determination, carried A'rya Brâhmans from the northern land and placed them here. The A'rya Brâhmans came first from A'hich, hatram and remained in the cshétram syamanta-panchacam—that cshétram is called, therefore, the principal cshétram.*

This passage, broken into short sentences and unconnected by any of the usual artifices of language, exhibits the most material difference between the construction of the Malayál'ma and pure Tamil; this arises from the former having no connectives to supply the want of the indefinite gerund, which it uses for the past tense; an imperfection which prevents the continued flow of the sense, as in pure Tamil, to the natural period of the sentence. The past tense in Malayál'ma sometimes assumes its primitive functions and is used as a gerund, though this cannot always be

done without confusion : there are several instances of this in this example, as *con'duvannu* and *nirúppitchu*, which, from the context, must signify, *having brought* and *having formed his determination*, instead of *he brought* and *he formed his resolution*, which are their meanings when used as tenses.

The most remarkable difference in the two dialects in the use of terms is in the application of the gerund *uṛatchu*, as used in the Malayál'ma : the neuter form *uṛcidel* in pure Tamil means *to thicken, to become firm*, and is generally restricted to the thickening or curdling of Milk ; in the active form, *uṛcittel*, it almost entirely loses it's radical meaning in the Codun Tamil, except in the Compound *uṛcittucol'udcl* when it signifies *to act firmly, to have confidence*. In the foregoing extract this word occurs twice, once in the active form, *uṛatchu*, and once in the causal, *uṛuppitchu*, and in both cases retains the radical signification, to convey which in Malayál'ma it is not necessary that it should appear in a compound form \*.

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\* Similar variations are common in all languages ; they have been too frequently overlooked by Grammarians and the principles of Etymology, therefore, capable as this science is of precision, and leading as it does to the most interesting results, are still too obscure to invite research, too indefinite to inspire confidence. He who shall conquer the difficulties, which the absurd speculations of the idle, or the ignorant have thrown in his way ; and establish Etymology on the firm basis of truth and reason, will suggest to the Philosopher new and important speculations on mankind, and open to the Historian views of the origin and connection of nations, which he can derive from no other source. The European Etymologist must not, however, content himself with extending his researches to the Latin, the Greek, or the Teutonic only, nor must he amuse himself and mislead his readers by theories founded on fancied resemblances to Hebrew and Arabic roots, for with these languages neither the ancient nor modern dialects of Europe have any radical connection. It is in India that he must seek the foundation of Etymology, being assured that it is on this alone that any durable structure can be erected. It is not intended here to enter further into this subject ; that the assertion is generally true will be now admitted by many, though the extent to which it is true is known but to few. A single instance may illustrate it. By what possible interchange of letters can *bis*, though the connection in sense is evident, be derived from *duo* ? or rather, how can any radical connection between them be shown ? The real etymology of the word *bis* can only be known by reference to the Sanscrit and by the application of rules which govern the permutation of letters in the Praeritis. The crude form, frequently used in composition, of the word signifying two in Sanscrit is *dui*, composed of the radical letters *d*, *u*, which before vowels changes regularly to *v*, or *u*, and *i* ; when this crude noun is declined, *duo* is substituted for it and it's proper form, therefore, in the nominative dual feminine is *duo*, which in Praerit, in which this word has, also, several other forms, becomes *do* and in Latin *duo*. This establishes the natural connection between *dui* and *duo*. In some instances *dui* loses its first letter, as in the word meaning twenty, which, formed from it by the affix *mañi*, is not *duimsati*, but *vimsati* (*viginti*). One of the leading canons of permutation in the Praeritis is *vahayor abhodom*, between *va* and *ba* there is no difference, and in these dialects the latter is constantly substituted for the former, *vimsati* becoming under this rule and by the omission of the nasal and of the final syllable, *bis*. From the crude noun *dui* is derived the adverb *duik twis*, the final aspirate of which is substituted for *s*, so that the primary form, used, also, under certain rules, in composition, is *duis*. Hence the derivation of *bis* is clearly indicated and there can be no doubt but that it is formed, first, by dropping the *d* of *dui*, which then becomes *vis*, secondly by changing *v* into *b*, whence *bis*. To prove that *twis* and *vis* are not only of the same derivation, but the same as *bis* would now be superfluous.

To exemplify further the differences here noticed and to enable the Tamil or Malayál'ma Scholar to compare the two dialects, I add another extract from the Céral'òtpati with an interlined translation into Tamil. The figures refer to the variation of the two languages noticed in the remarks.

Srīmān 'Sancarácháryud'e charitram churicki yezbudi yiriccunnu. Mal.

'Srimān 'Sancarácháryudeiya saritiram surucc' ezhudi yiruckiñdadu. Tam.

A'yada—Céral'a c, han'dattincal álaváycca kizbacca cálad'yenna dés'attil Mal.

Ad'avadu—Céral'a can'dattil álaváyuccu kizhacche cálad'i yeñda désattil Tam.

Caipal'li yenna taravád'áya<sup>1</sup> illattil caliyugam múvayiratt'annyut'

Caipal'liyenda peranda vid'att' agarattil caliyugam múvayiratt'ainutt'

on'n'ámadil chingēna nyáyañil'sravañ'a nacshatrattincal avadáritcha—mup-

on'd'avadil ávaní māsattil tiruona naí'chattirattil avadarittu mup-

patt'ét'ta vayasínagam smartta madatte pramánitchu dicca<sup>4</sup> vijayam

patt'ét'tu vayasínulle smartta madattei pramánittu ticcu vijayam

cazhitchu—tiriye céral'attincal srī'síva-pérùril mahàdēveñde cshétra

condu—tirumba céral'attil tirusíva-pérùril mahàdevenadu cshetra

munbil iriccunna mandabatincal ninna<sup>5</sup> tippatt'a<sup>6</sup> caivalya padavicc'

munbil irucciñda man'dabatil nindu dévigamáy mót'cha padavioc'

ezhunn'al'lugayum cheydu—appol' tiruvayasa muppatt' ét'tatrè yágunnu—

ezhund' aduttār—appozhodu tiruvayasu muppati' ét'tumátram águdu—

ennada<sup>8</sup> cond' uiccéral'a-rájjam nála c, han'dattilum brahmacshatriyavaisya

endadinál'iceéral'a-rájjam nálu candattilum piruma sattiriya vaisiya

s'údranálu verñnatinnum idil curannya kil' parishagal'ccum<sup>9</sup> ingñanēsacala<sup>10</sup>

'súdira nálu vernatilum idil tázhinda kizh culangal'uccum sagala

prajagal'ccum jaga-guru-nát henây iriccunna Srīmān 'Sancaráchári

prajagal'uccum jaga-guru-nádenáy iruckiñda Srīmān 'Sancaráchári

calpich'iriccunna<sup>11</sup>śchāravum anāśhāravum a<sup>12</sup>finnyu nadaccunavercc'allādē  
 calpitt'iruckiṇḍa āśāramum anāśāramum arindū nadackiṇḍavercc'allādē  
 mōesham lab hicca ill'ēnu' atrē nīschayam  
 mōl'cham ad'eiya villei yenbadu tanē nitchayam.

*A summary of the history of the prosperous S'ancārāchārya.*

*It is in this wise —He became incarnate in the province of Cēraḷ'am, in the Dés'am called Cēladi, to the south of A'lurāy, in the Ilam of the place of his birth, called Caipāl'le, in the 3501st. year of the Caliyugam (A. D. 400), in the month of August and under the Lunar constellation Śra-vanam—within the age of thirty eight years he established every where the Smārta sect, having travelled through every quarter—returning he departed this life and ascended to the joys of Heaven from the Mantapam in the front of the holy place of Mahādēva in Srisiva-pérūr in Cēraḷ'am—at that time the age of the holy man did not exceed thirty eight years—thenceforth in the four provinces of the Kingdom of Cēraḷ'a the four casts of Brāhmans, Cshatriyas, Vaisyas and Śūdras have obtained salvation by observing that which should be done and that which should not be done, as taught by the prosperous S'ancārāchāri, the chief teacher of the world, and by no other means."*

REMARKS.

1. The compound *taravāḍa*, which in Malayāl'ma signifies, not generally the town or district, but the actual place of birth, is not, as I am aware, used in either dialect of the Tamil; the terms, however, of which it is formed are, *taravu* signifying the *sinciput* and *āḍu*, as a verbal root, to move; the whole implies, therefore, the place where the head first moved. The first member of this compound is used neither in Codan Tamil, nor Malayāl'ma and it would be impossible, therefore, for any person acquainted with these dialects only to trace it's derivation. 2. *Il-lam*, used in this extract as synonymous with *Agrahāram*, the residence of Brāhmans, means in Tamil, simply a house. 3. *Chingṇa-nyāyār* the month when the sun enters the sign Leo; it is compounded of the terms *chin-*

*gñā*, corrupted from the Sanscrit *simhā* the sign *Leo*, and the Tamil, *nyd-yāru* the *Sun*; but, as it cannot be so used in Tamil, it is rendered by the name of the month, *A'vanimāsam*, with which it corresponds. 4. *Vayasin-agam*, the last term, or in the oblique *agattu*, might have been used in the Tamil version instead of *uñle*, but it would savour of the high dialect. 4. *Vijayam* properly signifies *conquest*, but here a *journey, travel*; *cazhittel* signifies in Tamil, *to take away*, but in this place *colludel*, which has nearly the same sense, must be used for it. 5. *Tippa'tta*, from *ti* fire and *pa'tta* *suffering*, is employed in Malayālma when speaking of the decease of persons entitled to respect, but, though the terms from which it is derived are Tamil, this compound does not belong to that language, the Sanscrit *dévigam* the *act of God* being generally used in this sense. 6. This Sanscrit word is used only in high Tamil and it is rendered here, therefore, by another of the same derivation more commonly received. 7. *Allugunna* and *ad'uttel*, with the dative, both mean *to reach, arrive at*; they are derived from the same root *at*, which in Malayālma takes the affix *u* and in Tamil *du* (൧), converted, according to the general rules of grammar, with the final *l* to *du* (൨): it would be better Tamil to use in this place *ad'eidel*, also from the same root, *to repair to, to obtain*. 8. *Con'du*, the gerund of *colludel* *to take*, may be used in Tamil, also, with the meaning of the prepositions *by, with*, but the termination of the regular case is generally preferable. 9. *Cureinda* and *tázhnda* both signify in Tamil *lessened*, but the latter only can be used in the sense here belonging to *curannya*, *inferior*. 8. *Parisham*, of Sanscrit derivation, is not used in either dialect of the Tamil. 10. *Ingñanam* has the same meaning in Tamil, but it is here superfluous to the sense. 11. This Sanscrit derivative, from the root *labh* *gain, profit*, cannot be used in Tamil. 12. *Atra* is a Sanscrit adverb and cannot be used, therefore, in Tamil. With these exceptions and a few dialectic permutations of letters, the Malayālma in the preceding extract and its Tamil version are word for word the same.

The near coincidence which I have stated to exist in the idiom of measured language and the agreement of the rules of prosody in these dialects may be exemplified by the translation of a verse from the Malayál'ma into pure Tamil, retaining the terms, their position, and the measure.

FROM ELUTT' ATCHIN'S TRANSLATION OF THE RAMAYANAM.

1 2 3 4  
Nānmārā nērāy Rāmāyān'ā shāmāccēlāl  
5 6 7 8  
Nānmuc,hen ullil buhumánatta valerit'oru  
9 10 11 12 13 14  
Vānmici cavi 'srésh'ten áciya mahà muni  
15 16 17 18 19 20  
Tān mama varam taric' eppólum vanniocunēn.

TRANSLATION INTO PURE TAMIL.

1 2 3 4  
Nānmārēi nērām Rāmāyān'ā shāmāiccēlāl  
5 6 7 8  
Nānmugen ullil vagumánettei valerit'oru  
9 10 11 12 13 14  
Vānmici cavi 'srésh'ten ágiya mahà muni  
15 16 17 18 19 20  
Tān varam taruga veppez hudilum vandiccindēn.

TRANSLATION INTO ENGLISH

4 3 2 1  
For the purpose of composing the Rāmāyan'am equal to the four Vé-  
5 6 7 8 9  
dams, the four faced deity caused his gifts to flourish in the mind of a  
13 14 12 11 10 15 8  
Vālmici, this great Muni, thus become the chief of poets, may he bestow  
4 2 3 6  
on me endowment and I will ever reverence him.

Vagumánam, 'srésh'ten and mahà derivatives from the Sanscrit though often used in colloquial language, are not received into high Tamil and would not by choice be admitted into metric composition, for Tamil poesy is nicer even than the English in selection of expressions; the elegance only is lost, the sense being exactly retained. I doubt much if the derivation of the term nānmara could be traced by any person, however well versed in Malayál'ma, useless he were acquainted with the parent language: it is a compound formed of the terms nāl four, and marei, in its primitive sense signifying a word, in its secondary senses,

*doctrine, the védam*; by a grammatical rule of Shen Tamil, *l* before *m* changes to *n*, whence the compound *nānmarei*, *the four Védams*; *nanmuchen* is similarly formed. The translation as it stands cannot be assigned to either dialect of the Tamil, the terms noticed precluding it from ranking as Shen Tamil and others, as well as its structure, removing it from the Codum; the fourth term of the first line for example radically signifies *to prepare*, and is here appropriately used in this sense, but in Codun Tamil it is restricted to the preparation or dressing of food. The language of Malayál'ma Poetry is in fact a mixture of Sanscrit, generally pure, with Shen and Codun Tamil.

In this verse not only the laws, but even the licences of Tamil metre are observed. It belongs to the Alavadi or Caliviruttam of Tamil prosody, and its common measure is four feet thus expressed by the usual marks (— — — — —), the first syllable in the first, second and fourth foot and the two long syllables in the third foot being at pleasure resolvable each into two short. This rule is strictly observed in this verse, the first syllable of the fourth foot being resolved in every line, as are the first syllable of the third foot in the second line and the first syllable of the second foot in the third and fourth lines: in translating into Tamil I have followed not only the law of this species of verse, but have been able to preserve even the quantity of the syllables, except in the third foot of the last line where a syllable is resolved, though not so in the Malayál'ma. According to the strict laws of Tamil prosody, the fourth syllable in the third foot of the second line (*bāhūmānāttē*) ought to be long being preceded by a long syllable and followed by a double consonant, for a similar reason every syllable in the fourth foot of the last verse (*vānnīccūnnēn*) ought, also, to be long, but in the several species of verse classed under the general term Viruttam it is an allowed licence to shorten such syllables when followed by double consonants or a nasal and consonant of the same class: this licence, the Malayál'ma, also, assumes and it is retained, therefore, in the same places in the translation. The rules by which the length and

shortness of syllables and the initial rhyme are governed, are the same in both dialects.

In rendering this verse into Tamil the second term of the last line (*mama*) has been omitted : this term is the sixth or genitive case of the pronoun of the first person in Sanscrit, and cannot be used in Tamil, as declined or conjugated forms from the Sanscrit are not admissable into that language. They are not admissable, also, in Malayál'ma prose, but in verse they are often used with such profusion, as to give it the appearance of that fanciful species of composition called in Sanscrit *Man'i-pravál'am* and in English *Maccaronic verse*, rather than the sober dress of grammatical language : often indeed the whole verse is pure Sanscrit, connected or concluded, by a few words of Malayál'ma. \* The following stanzas will exemplify these peculiarities : in the two first the grammatical forms of the Sanscrit are intermixed with terms of Sanscrit and Tamil derivation ; in the last nearly all the terms are Sanscrit.

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\* This profuse intermixture of the grammatical forms of the Sanscrit in the higher order of Malayál'ma composition, would seem to have led certain recent Italian writers into strange misconceptions. Though one of them, Paulinus a St. Bartholomæo, has composed a Grammar of the Sanscrit, he does not seem quite clear that there is any radical distinction between what he calls the *lingua Samscredamica-malabarica*, and the *Samscredamica* (vide 16 and following pages of the Preface to the *Sidharubam*) : and the author of the introduction to the *Alphabetum Grandonico-Malabaricum sive Samsrudoniceum*, by which he means the A'rya character of the Malayál'ma, though he is sadly puzzled to discover whether the *Samsrudonica lingua* be the mother of the *Grandonica* or vice versa (vide Pag. 6 sect. VI.) expressly says (Pag. 10 sect. X) "*Lingua igitur vulgaris Malabarica, eademque usurpat a Gentibus littoris Malabarica insulis, a Promotorio Comorino usque ad montem Delf prope Regnam Canara, nil nisi dialectus est Samsrudonicæ Lingue.*" From his invariably giving to Sanscrit words Tamil terminations, and from his distinguishing three dialects, *Grandonica*, *Samsrudonica*, and *Malabarica*, it might be conceived that he applied the second epithet to the metric language of Malayál'ma, but he does away this distinction by stating it as his opinion that the *Grandonica* and *Samsrudonica* may be the same (see Pag. VI).—I cannot, however, conclude this note without making an attempt to relieve one of the writers I have mentioned, Paulinus, from the consequences of a note to one of the articles of the *Asiatic Researches* (see Dissertation on the language and literature of the Indo-chinese nations. In the general intent of this note and in the facts it states I agree ; but I much doubt whether Paulinus is to blame for the substitution of the Tamil termination "*al*" in his Sanscrit Grammar, in the place of the regular Sanscrit affix *at*," or whether this be any thing more than a typographical error. It is shewn in this note that this substitution, *l* for *t*, takes place in many other instances, wherein Paulinus could not have been misled by the resemblance of the vernacular dialect, and I have had occasion to remark that it is universal in all works printed in the A'rya character at the Propaganda press. In this character the mute *l* and *t* resemble each other so nearly, that it is not at all surprising that they should be mistaken by a compositor ignorant of the language, but the fact would rather appear to be that the fount was without the latter letter. The work of Paulinus to which I refer is the *Sidharubam seu gramatica Samscredamica* in which Sanscrit terms are written in the A'ryam character only, not in the Latin, and in which the substitution noticed, *invariably* takes place; I have never seen his other work *Vyacarana* &c. referred to in the text of this dissertation.

## A STANZA FROM THE VYAVAHARA SAMUDRA : A HERITISEON LAW.

*At'tipérây nîr ang' oruvenod' oruven jenmam écam dis'âyâm  
 Drishtenmâr árû pèr un'd' az'huciya vid'hi yennu célpun'du s'áshtram  
 Sajjâti bendhu putren narapati lic'hiten tatra sambandi  
 Yenn'itt ham chollu laver oz'higa col'lolâ d'hâtri-c'han'nam.*

*At the place where one takes from another the Jenmam or proprietary right in the soil by the water of the At'tiperu obligation,*

*The prescribed law is, that, according to an excellent rule, six descriptions of persons should be present ;*

*People of pure cast, relations, a son, the prince, a scribe, and persons connected with the parties ;*

*Unless such as are here mentioned be present, a portion of land must not be purchased.*

## STANZAS FROM THE RAMAYANAM.

*Paramâtmavâm mama hrîdaya rahasyam id'  
 Orunâlum mē bhacti hinamâr mēv' id'um  
 Narenmârôdu parenni' arayicc' arud' edd  
 Paramam upadēsam ill idin mîdē yonnum*

*This is the secret of my heart, the supreme mind ; at all times it is improper to converse or have communication with men who are united in friendship with the disparagers of my worship ; behold, the height of instruction, nothing is above this.*

*Servacāraṇam servavyāpinam serv'atmānam  
 Servajnam serv'ēśwaram serva śacshinam nityam  
 Servadā serv'ādāram serva dēvatā mayam  
 Nirvicār'ātmā Rāmadēven' enn arica nē*

*\* The cause of all ; the omnipresent ; the universal soul ; the omniscient ; the Lord of all ; the eternal witness of all ; the giver and supporter of all ; inscrutable even by the gods, Rāmadēven, the soul uninfluenced by passion, know thou to be.*

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† This verse enumerates the Guṇāyācam, or eight attributes of the Deity.

In the first stanza the term *dis'á'yām* is the seventh case of the Sanscrit noun *disà*, and *tatra* and *itt'ham* are Sanscrit adverbs used as such without alteration or addition. In the first verse from the *Rámáyanam*, *mama* and *mè* are genitives of the pronoun of the first person, and in the second every term, except the three last, are Sanscrit accusatives governed by the Malayál'ma imperative *ārica*. In each example the Sanscrit terms intermixed retain their primitive form and, with one or two exceptions, reject the Malayál'ma termination: there is no instance in them of a conjugated verb, though this form is occasionally introduced.

This hybrid language is not exclusively confined to the Malayál'ma, it is in use in other parts of India, though it no where else constitutes the customary garb of poetry. It is an invention far beneath the ancient Tamil writers and they have, therefore, left no specimens of it; but compositions in the Man'i-pravál'am are now common throughout the countries where the Tamil and it's dialects are spoken. The *B'háratam* was a few years ago translated into Tamil Man'i-pravál'am from which I shall give a single extract to compare with the Malayál'ma.

Ārūmbūppōlā tūcā dāntā pāngtīh  
 Curumbeippōla cucha mandala dwayam  
 Carumbuppōla madhurā cha vani  
 Irumbuppōla hṛidyam cim āsit.

Like young buds are the even rows of thy teeth,  
 Like tender coconuts the two orbs of thy bosom,  
 Like the sugarcane thy honied words,  
 Like iron why then is thy heart?

Here the first part of each line is pure Tamil and the second pure Sanscrit; the terms of each language are, however, more usually intermixed with each other, each retaining it's own form and idiom. In the present instance the verse, as in Malayál'ma, follows the rules of Tamil prosody, the first syllable of *pāngtīh*, *āsīt* &c, though in Sanscrit invariably long,

becoming short because preceded by an unconnected short syllable. Sanscrit metres of all kinds are, however, often composed in Manipravál'am.

The Maayál'ma has never been cultivated as an independent literary language, nor does the Tamil literature, notwithstanding the length of time the country was subject to the Kings of Shéram, appear to have been extensively known here, or at least has not survived that dynasty. This is the more extraordinary, as some of the earliest and best of the Tamil works were composed in Shéram. This remark, however, applies more to Céral'am proper, than to Múshicam, or Travancore; the residence of the Shéram Viceroys was in this province and a knowledge of pure Tamil, has always been more prevalent here than in the northern districts.

Parasurámen, as it is fabled in the Céralótpati, or Mayúra Varma, as stated by other and, probably, better authority, in endowing the Bráhmans with land condemned them to perpetual inactivity, and indolence and luxury are now the proverbial characteristics of the Nambúris. The following stanza contains a short satire on them, which at the present day they certainly deserve and which, probably, is not inapplicable to their character as formed at an early period by the extraordinary institutions of the Country.

**INDRA-VAJRA VAITTAN.**

*Prātāṇ pāyōṇām pārāṭ yāvāgūr  
At'tālam ad hyangam at h' ōṇi yappam  
Muttālam antē vrīshalishu bhogah  
Nambūrindam jēma sujēma manyē.*

*In the morning milk and rice, then rice gruel; after the table is removed and the body unointed, then the eating sweet cakes, and after dalliance the enjoyment of 'Súdra Women ! The life of the Nambúris, methinks, is an excellent life.*

I have introduced this Stanza partly on account of the contrast it forms with those previously quoted; this verse is a species of Manipravál'am, the construction and metre of which is entirely Sanscrit and so are all the terms.

except the few printed in Roman, which are of Tamil derivation though here strictly subjected to the laws of Sanscrit grammar : thus *da'ni yappam* are both Tamil terms, the former being the gerund of *un'nel* to eat, the initial vowel with the final of the preceding word being changed by the Sanscrit rules for Sandhi to *da* and governing the following substantive *yappam* a cake, a mode of construction admissible in Sanscrit, but incompatible with the Tamil idiom the proper collocation being *yappam un'ni*.

It is, however, generally true that the Sanscrit has ever been the language of science and literature, as far as science and literature have existed in Malayáma; but even in this language no composition of any importance is referrible to this country, with the exception perhaps of the works of Sancaráchárya, though these can scarcely be ascribed to Malayáma, as it is certain that he left the Country at an early age, the (Sancara Vijayam says when only eight years old) and there is no reason, notwithstanding the positive assertion of the fact in the Ceral'otpati, to believe he ever returned to it.\* In the Tamil countries there has ever been a contention for pre-eminence of knowledge between the Bráhmans and the inferior casts; when the former established themselves in Southern India they found a native literature already existing, which, though they introduced the language and science of the north, they were compelled, during their long contest with the Jainas, to cultivate in their own defence. The Tamil was used, both by Bráhmans and Súdras, in Commentaries on the Védam and original compositions on theology; one of these, the Tiruvây-mozhi, was adopted by Rámánujachárya as the foundation of a new sect, and the authors of it, the holy Azhvâr, all of them Súdras, are now worshipped by the Bráhmans, his followers, as saints. In many of the Temples of Siva, also, the preceding Pontiff is a Súdra, the officiating Priests Bráhmans. Nothing of this kind has ever taken place in Malayáma; the worship of Siva and his attributes, has generally prevailed,

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\* The Ceral'otpati attributes to Sancaracharya the existing religious institutions, but the fact is he knew well the truth of the Jewish proverb, that a Prophet is never without honor except in his own country, and passed the whole of his life in traversing other regions of India inhabited by tribes less obstinate than the Namburis.

undisturbed by innovation from the from the first establishment of the Nambúris until the present day, and, notwithstanding those extraordinary institutions, which, by making the women of all casts, excepting those of a very inferior order, common to them, has in effect peopled the country with their race, these Bráhmans, as such, have kept themselves haughtily distinct from their descendants and preserved with jealous circumspection all their pre-eminent privileges.

Under these circumstances it was scarcely to be expected that the Nambúris would cultivate the Malayálma ; religious, or philosophical controversy (as applied to India either epithet is correct) has in all times and in all countries been the great instigator to literary emulation and, as this stimulus was altogether wanting, the neglect of the 'Súdras is easily accounted for and the non-existence of a native literature in a dialect but one remove from a highly cultivated language ceases to be surprising. There exists in Malayálma, as far as my information extends, no work on language, no grammar, no dictionary, commentaries on the Sanscrit Amara-ósha excepted. The principal work in prose is the Ceraí òtpati, which is also said to be translated from the Sanscrit, though the original is now no where to be found. The poetical compositions, some few detached poems perhaps excepted, are all translations from the Sanscrit ; these in fact constitute the whole of Malayálma literature and among them will be found all the works of note in the original language. Tradition attributes the composition of the whole of these to one man, of whom the following account is given.

The customs of Malayálma permit but one male in every Bráhmínical family to marry, whose descendants maintain the cast, the progeny of the rest belonging to the tribes of their respective mothers : it hence follows that great numbers of Bráhman women remain unmarried, and, as they are strictly precluded from participation in the license of the Náyaritchis, in celibacy. As an entire community of other women is allowed, there thence arises a peculiar distinction between the Bráhman and the 'Súdra ;

the former knows his father, the latter does not : a *Bráhma*n without a father must be born of an unmarried female of that tribe, whose celebrity ought to have been inviolate ; he is considered, therefore, illegitimate and has scarcely an assignable place in society.\* *Ezhutt' Atchen*, or the *Father of letters*, was a *Bráhma*n without a father and on that account has no patronymic. The difficulties with which he had in consequence to struggle gave him an energy of character which it is probable he would not have possessed had his cast been without blemish. The *Bráhma*ns envied his genius and learning and are said to have seduced him by the arts of sorcery into the habit of ebriety, wishing to overshadow the mental powers which they feared. The Poet, however, triumphed on his habits, though he could not abandon them, and in revenge against those whom he considered the cause of his debasement, he opposed himself openly to the prejudices and the intolerance of the *Bráhma*ns. The mode of vengeance he chose was the exaltation of the Malayá'lma tongue, declaring it his intention to raise this inferior dialect of the Tamil to an equality with the sacred language of the Gods and Rishis. In the prosecution of this purpose he enriched the Malayá'lma with the translations I have mentioned, all of which, it is said he composed while under the immediate influence of intoxication. No original compositions are attributed to him.

This story, though obscured by the mist of fiction, with which the Indians contrive to envelope every historical fact, shows with sufficient distinctness that the Nambúris have discouraged the cultivation of the Malayá'lma. Their success in this respect is to be ascribed to the influence, which the peculiar institutions of the country give them over the minds of the inferior casts and to this cause the neglect of Tamil literature during

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\* A similar story attaches to Sancaracharya himself (this is not even alluded to in the *Sancara Vijayam*, a Sanscrit work, which contains his life and transactions and is considered as his true history ; but it is noticed in the *Ceral'opati*, where it is stated) that, in consequence of the refusal of the *Bráhma*ns to attend his mother's obsequies, he burned her in his own house, which has since become a general practice throughout Malayá'lma. This story is incompatible with that which represents him as quitting the Country while yet a child and never returning, and is rejected as a calumny by the *Smartas*, as those belonging to the sect founded by this teacher are commonly called.

the supremacy of the Shéram kings is in all probability referrible, as it could not have been introduced without endangering the existence of the mental tyranny, which it was the interest of the Nambúris to maintain.

The Rámáyanam, from which the preceding quotations are made, and which is one of the numerous works attributed to Ezhutt' Atchen, is not translated from Válmici, but from the 'Adyátmaca Rámáyanam' attributed to 'Tswara himself and said to have been revealed for the entertainment of Párvati. The Vyavahára Samudram, from I have taken a single extract, professes in the commencement of the work to have been collected from Nárada and the other Rishis, but after a short exposition of the legal constitution of Courts, of the rules of evidence, and of the eighteen titles of law, as usual in other law books, it is confined exclusively to the local usages of Malayálam which are often in direct opposition to the Smirtis. The language of this work is sometimes entirely pure, and sometimes so intermixed with declined and conjugated terms from the Sanscrit as altogether to lose it's native idiom.



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